Gaze on with wonder, and
discerne in me,
The abstract of the worlds E-
pitome.

Gaze on with wonder, and
discerne in me,
The abstract of the worlds E-
pitome.

THE NEW YEERES GIFT:

PRESENTED AT Court, from the Lady PARVULA to the Lord MINIMUS, (commonly called little JEFFERY.) Her Majesties servant, with a Letter as it was penned in short-hand, wherein is proved

LITTLE THINGS are better then GREAT.

Written by MICROPHILVS.

Printed at *London* by *I. O.* for *Thomas Andrewes*, and are to bee sold at his shop in *Smithfield*, neare the Hospitall gate. 1638.

BRITISH MUSEUM
47
11 8
71

To the Reader.

AS they are not alwaies most valiant who are most violent: so commonly the most censorious, be the least judicious. I expect the judgment of the wise, and the censure of the over-wise; and wish I were of the formers pardon as certaine, as the latter are of mine. The censures of

the learned ought to bee judicious, the censures of the unlearned humble, the censures of them both, charitable. Howsoever if any shall say, when I undertooke this worke I had but little to doe, it shall no way displease him, who is, and will remaine to his friends a servant, and to his foes a

MACROBIUS.

TO

HIS HIGH

and Mighty friend,

WILLIAM EVANS,

Sirnamed the Great

PORTER.

WIL, be not angry, this
small booke is read
In praise of one no bigger then
thy head.
'Tis not in envy of thy great-
neſſe made
Which might be unto seaven
such, a ſhade:
Though hee bee ſmall in Body
and in Limbe,

Yet wee commend ſomething
that's great in him.
The greatneſſe of his ſpirit,
and his minde,
Whoſe vertues are not like
thy ſtrength confin'd
Vnto his bulke: but pure with-
out a dreg;
And has a body ſtreighter
then thy leg.
Doubt not, in emulation ſome
will ſtraine
His ſinewy Muſe, for to ad-
vance thy fame,
Then be not angry, this ſmall
Lord is prais'd,
Since thou by Nature, he by
wit is rais'd.

S. M.

To his worthy friend Microphilus.

HOw should one blaze the worth of little things?
Thus, th'are as sparkling Diamonds to rings:
But what needs praise from any since thy pen
Hath prov'd a Dwarfe the miracle of men.

D. L.

To Microphilus.

THe leſſe the Subject, greater is the Wit,
That undertaking for to treate on it,
Makes almoſt nothing ſomething, wherefore I
Thy rare invention dare to deifie.

T. Little.

To the Author.

THou ſhew'ſt (Dwarfes Champion) that Nature ſets
Her rareſt Gems in ſmalleſt Cabinets:
Muſes on tip-toes ſtand to reach his praiſe,
Whoſe worke deſerves a never-fading Bayes.

W. Loe.

In Laudem operis.

Tuta ſolet parvis rebus ineſſe fides.

W. Short.

Κοινὴ φυλακὴ πάσης μοναρχίας, τὸ μηδένα ποιεῖν ἕνα μέγαν. *Aristot. V. cap. XI.*

καὶ μάλιστα δεῖ τὸ μικρὸν φυλάττειν. *Aristot. de repub. Lib. V. cap. VIII.*

Sunt quæ ob id ipsum grata, quod minuta, veluti gemmæ ac sculpturæ: idem usu venit in epistolis et libris, quæ non raro ipsa brevitate reddunur commendatiores: Sunt in deliciis et pumiliones non ob aliud quam insignem corporis parvitatem. *Erasmus in Adag.*

In minimis rebus omnia antiquæ consuetudinis monumenta servanda. *Valerius Maximus Lib. II.*

TO

THE MOST

exquisite *Epitome* of Nature, and compleatest *Compendium* of a Courtier, the Lord MINIMVS; the Lady PARVULA wisheth health and happines.

SIR,

MAY it please your *diminutive eminence*, permit a devoted lo-

B ver

ver of your *concise dimensions*, to present very *lowly*, as most fitting to your person, (in remembrance of this New-yeare) a *small* Token of my unparalleld affection. Confesse I must, *Compendious SIR*, my gift is somewhat of the *least*, but my hope is, being therein so like *your selfe*, it

it will not displease you. And if, *whatsoever is received, is received according to the measure or size of the receiver*, be a true rule in *Philosophy*; then, bootlesse had it beene for your *Obsequious Hand-maid*, to have meditated any Present for size *Greater*; since how *great* soever, it would have beene but as ve-

ry *little*, your ſelfe ſo very *little*, being the receiver: Nor is your *littleneſſe* (miſtake me not) mentioned as any derogation to worth: Diamonds of moſt precious value, are but *little* in ſubſtance: And if it might not appeare in me preſumption to trouble you with further Diſcourſe, I could with eaſie

easie, or no labour, prove things *little* to bee farre better then things that are *Great*.

Is not a *Microcosme* better then a *Macrocosme*, the *little-world*, Man, then the *Great world*, Earth? nay Man the *lesser world* is Lord of the *Greater*; and in the *Greater world*, which is the Creators Library, (the severall Crea-

tures being as ſo many Bookes in it) have wee not rarer Documents from the *little decimo-ſexto's*, the Ant and Dove, then from the *Great Folio's*, the Elephant and Whale? Recollect your memory of the ancient times, who was it preſently after the Flood of *Ducalion* and *Pyrrha* violated the Golden Age,

Age, vitiated those most candid manners of men, but the *Great Gyants*, cloud aspiring *Enceladus*, hundred-handed *Gyges*, big-bon'd *Porphyrion*, and massie *Tytius*? perceive you not the fruites of *Greatnesse*? how it swelled them with pride, and puffed them up so *high*, as to dare wage warre

even with Heaven? On the contrary, who sees not the sweete effects of *littlenesse*? how *humble* and *lowly* it makes you, how farre from pride, for the World cannot but testify, *you* have ever seemed *little in your owne eyes*: I passe over (*for brevities sake*) the innumerous impieties & immense cruelties

of those *Great* ones, *Saul* and *Goliah*, onely adding for observation, this latter was vanquished by *little David*. Turne from sacred to prophane Histories, *little Vlysses* stood the *Grecians* at the expugnation of *Troy* in more steede then *Great Aiax* with all his might. Many others famous in

their times, as *Lycurgus* and *Solon* for Law, this of *Athens*; the other of *Sparta*: *Demosthenes* and *Hortensius* for eloquence; this of *Rome*, the other of *Greece*; *Miltiades* and *Themistocles* for Valour, both of *Greece*? *Virgil* and *Horace* for Poetry both of *Rome*, with that excellent Historian *Salust*, whom antiqui-

antiquity hath delivered to bee men of very *little stature*. And that men of *little stature* should bee both more valiant and wiser then men of *Great*, sufficient reasons may be fetched, even from Nature: For seeing that those which are *little* have all their members contracted, and as it were closer knit-

knitted and ioyned together, but those which are *Great* have theirs more spread abroad and severed; it is necessary, that in the forces united, and nearer gathered, render the structure of their bodies, more vigorous and agile; and in these, being scattered, make their bodies lesse valid, as

also

also ponderous and burthensome: and whereas the two mansions of Wisedome are the heart, and the braine, which in *short* and *little* bodies are not so farre distant from each other as in *Long* and *Great*; by consequence it is undeniably evident, that the *littler sort* must be wiser then the *Great*:

and

and indeed the *Greater sort* of people in the World generally, what are they? but vaine and idle, and therefore in ordinary discourse, we ever distinguish them from the better sort, which by consequence will fall out to bee those which are the *lesser*.

And as men that are *little* are very excellent

lent: So likewise that which is excellent in or about men is very *little*: *Wit*, the thing so admired, is not that in men very *little*? *Money*, the thing so desired, though a man have *much*, yet he esteemes it as *little*; and things ever are to be iudged as they are valued: Is not *honesty* in men very *little*?

tle? when Sophistry hath fled the schooles, and is become a shop-keeper, and Tradesmen think if they lose their lying, they lose their living: Looke for *obedience*, of things the best, is it not *little*? when Princes commands are rather questioned then obeyed. Looke for *Malice*, of things the worst,

worſt, is it not *very Great?* when Fooles had rather ſpēd much in Law, then forgive ſomewhat in charity. Whoſe deſires more rectified then the deſires of a *moderate man?* and he *deſires but little.* Is there any thing more ſought, and leſſe found then *content?* yet *Nature* (the Mother of us all) *is content with a little.*

little. *Little* is the rule of iudgement, for wee commonly use to say, (*Ex pede Herculem*.) you may iudge by a *little* of the whole: *Little* is the onely discourse of wise men, they talke but *little*: the best remedy for sicke men, for they eate but *little*: and to speak truth *little* is the delight of most men,

for

for what do men take more pleasure in, then the reall courtesies of a friend, and are not the reall courtesies of friends, now a dayes very *little*: On the other side, how many hopeful young Heires have *Great* Estates undone? (but if not through the possessing of a *Great* estate, yet I am sure, through the wan-

ting of a *little wit.*) How odious doth *Covetousnesse* render a man in the eye of the wise. and what is *Covetousnesse* but a *Great* desire and *Longing* after *Much?* you have seene, *Sir*, the commodity of *little*, and discommodity of *Great* at *Large* in others; in *briefe*, take notice of them in your selfe:

Had

Had you beene *Bigge* and *Great* ten to one you never had prooved a Courtier; 'twas onely your *littlenesse* preferr'd you. According to these rules I cannot conceive how any iudicious indifferent man can deny *little* to bee better then *Great*: Nevertheleſſe (ſuch are the *high-flowne* times) this

this modeſt opinion is peremtorily oppoſed by thoſe whoſe high towring and ambitious thoughts vainely aime at *Greatneſſe*; who cruſh the *little ones* that are under them, crouch to all *Great ones* above them; are your friend in a complement, but not in a buſineſſe; familiarly give you the hand

hand without the heart, skuller-like rowing towards *Weſtminſter* looke towards the *Bridge*, pretend one thing, intend another; who if but once in an age, and that too by chance, they do you a trifling courteſie, no gratuity will ſatisfie, if not *Great*; for if *little*, they diſdaine it, though

seemingly accept it: their mad humour being, to account all *Great* things amiable, *little* things despicable. But to convince those men (for your *little* sake) of their *errour*, which is *no little one*, but like themselves, very *Great*; what *Gassendus* in his Booke of *Paradoxes* against *Aristotelians*, saith

saith of Court male-contents : *Improbant aulam in qua tamen consenescunt, They speake ill of the Court, and yet are so troublesome, as to live and dye there:* So may bee said of these; how happens it, *Great* Estates which (as all things *Great* else) belike they so love, they so oft part with, and exclaime against *little*,

when as they keep *little*? or what is it that feeds or clothes them their future hopes, which are so *Great*, or their present revenues which are *little*? & then too, is not *one bird in the hand worth two in the bush*, their *little* possessions more cõfortable then their *Great* expectations of I know not what

which beeauſe they looke after I know not why, they may obtaine I know not when. In the fancy of a man not acquainted through obſervation with the abſurdities of the World, it would raiſe a combuſtion to immagine there were beeing ſuch a crue of *Heri-*

tiques : for is it not very plaine and evident, performances are better then promises, and are not promises *Great*, performances but *little*? Why, every ordinary Gallant almost you meete with wil rise up an argument in this, for in his easie ambling Discourse you shall find though he

he cannot ſpeak *much* to the purpoſe, yet he can ſpeake *little* to the purpoſe, and is not that which is to the purpoſe better then that which is not? 'Tis true, the Vulgar people of the World, are likewiſe of opinion with the former. But wrong not your ſelfe (*moſt perfect abridgment of Nature*) ſo as

to bee led by the inconſtant opinions of the vulgar, who account this a Paradox, which is moſt Orthodox; *little better then Great:* the vulgar, that *Hydra-headed* multitude whoſe very reaſons (not much unlike thoſe in their ſhops, fraile ones) becauſe of their rarity with them are to bee ſuſ-

pected

pected, but as for their obstinat tenents of all wisedomes followers to be detested & abhorred. I wil not deny but that there may be some oblique, seeming-faire, colourable reasons pittifully forced by them for the inveagling of men to bestow credit on their poore assertion, yet it can

never bee beaten into my braine but that they may bee gently confuted in it by their owne home-spun Proverbs. *A Great Head is signe of a little wit*; that's one of them; then I demand, which is better, a *Great* Head without a *little* wit, or a *little* wit without a *Great* Head?

for

for any Head will ſerve with a *little* wit, better then a *Great* Head without any Wit: Another of them is this: *A little head is ſigne of a Great Wit*: Which (but by granting their aſſertion, *Great* is better then *little*) confutes their aſſertion, and proveth *little* better then *Great*:

For if a *Great* Wit bee found in a *little* head, then a *little* head muſt be better then a *Great* Head, becauſe it containes the better, that is, the *Greater* Wit: and if a *little* wit bee found in a *Great* Head, then a *little* wit muſt needes be better then a *Great* Wit, beeauſe it groweth in a better ſoyle, the

the *Greater* Head: I hope therefore that as they will not deny to turne upon them their owne proverbiall weapon, *Too much of one thing is good for nothing*: so beeing thus convict, they cannot but confesse, *A little of every thing is excellent in all things.* I, but they never thought

thought (becauſe it was generally received) there were any reaſons to the cõtrary; there would bee a great ſcarſity of reaſons ſure in the World, if there were no other then thoſe they could think of; and though they doe not perceive a reaſon why *little* ſhould be better then *Great*; there

there may bee a reason which they doe not perceive; well though they have lived in ignorance, it were to bee wished they would give us some hope, they meant not to dye so, by recanting their errour.

What though *little better then Great*, seeme to the vulgar a para-

a Paradoxe? may it be ever the leſſe Orthodoxe, conſidering *all things are not as they ſeeme?* as for example, *ſome men want not onely that which they have not, but alſo that which they have*: This ſeems to be an incongruous ſpeech, and yet though ſeeming ſo, it is not ſo, for it is verified of the

Cove-

Covetous. One would thinke this to bee an absurd saying: *If hee bee a foole hee is a wise man; if hee bee a wise man hee is a foole*, yet though seeming so, it is not so, for it is verified (as a Philosopher avouch'd it) of a man that is *silent*. How confident are men in beleeving the World

world is very *bigge*, and that the Sea is of an unknowne profundity, when as the World is but a dayes walke; for the Sunne goes about it in 24 houres, and the Sea which men thinke so deepe is but shallow, for 'tis but a stones cast to the bottome. The Impuritans of the time who

set

set their Sermons on the *tenters*, and use most prolixe and *long winded* sentences, casting their auditory into a holy nap, through the ilnesse of their matter, and waking them againe by the shrilnesse of their clamour, may be (happily) by wise men censured to do it out of

tedious ignorance, & 'tis a graue coniecture: yet (under fauour) wiſe men are but men, and may miſtake, for it is out of conſcience to allow *long* meaſure to their *courſe* ware: If then ſpeeches which ſeeme improper, yet may bee nothing leſſe, and many men, even wiſe-

men

men, have beene, are dayly, and to the worlds end more or leſſe will be miſtaken in their opinions; why may not *little* bee better then *Great*, although it ſeeme not ſo, or though ſome men (reputed in other things very Wiſe) have thought to the contrary.

And

And if a man but ſeriouſly obſerve, hee ſhall finde very few things ſuch as they ſeeme: and by reaſon wiſe men alſo have their weake times, their verdict to bee no ſufficient argument to command univerſall beliefe, eſpecially where reaſon is pregnant with probable proofes on the

the adverse side, add to this, diffidence being so necessary a part of wisedome.

Besides, admit this position *little better then Great*, seeme very strange, yet stranger then this have bin admitted, after a rationall examination, and therefore why not this upon the like consideration?

When

When I had one ſervant, I had a ſervant; when I had two ſervants, I had halfe a ſervant; when I had three, I had never a one: this ſpeech I preſume may be beleeved to be a very mad one, and yet it is a moſt wiſe one; for 'tis reſolved thus: A Maſter having but one ſervant, thought him over-burthened with

with work, and therfore tooke another to helpe him, (now hee had two) but each so trusted to the others observance, that they were often missing, and the worke not done; he chose another, (so he had three) and was then worse served then before: *All things at Sea are mad:* This saying likewise

wise I presume would bee reputed a very mad one (especially by Sea-faring men, they would *storme* at it) and yet why may not it bee a most true one? The Ship is mad, for it never stands still: The Mariners are mad to expose themselves to such imminent dangers: The Waters are raging

raging mad in perpetuall motion; and the Windes are as mad as the reſt, they know not whence they come, nor whither they would goe. Was not the *quadrature* of the *circle* maintained by men of approved iudgement *Hippocrates Chius* among the ancient, and by *Orontius Finæus* among

the moderne? Did not that excellent Philosopher *Copernicus* affirme the earth wee stand on did not stand still, but move circularly? the good old man was to bee commended in that he dealt *roundly* with the world, and told them the truth of his opinion, which (happily) was the opinion of

of truth: for why may not the Earth moove, we departing from the *Heavens*, and they ſtand ſtill, as well as the Earth bee thought to ſtand ſtill, and the *heavens* moving, ſeeme to depart us? Did not *Pythagoras* avouch the *Spheares* to be *muſicall*? but our ſoules locked up in our bodies, for the preſent can not

heare the Harmony? ſuch Muſick certainely there is, the like was never heard of. And *Lucian*, that ſplendid wit, did in his Iudgement beleeve, that the ſoules of griping Vſurers (if they had any) at their Deaths, for certaine thouſands of Yeeres tranſmigrated into the bodies of Aſſes, and

and why ſhould not others beleeve it? it were but fitting, that poore men with whip and cudgell might take their penny-worths out of them.

And not onely mens Opinions, but likewiſe many of their Actions demonſtrate *All things are not as they ſeeme*: For what think you of him who made

diligent ſearch at all the Innes of the *Towne* to finde his yong cheſnut colour'd Gelding, with a Starre in his fore-head, and a white foote, when as the knave had none, but came thither a foote: of another, who going to the Faire, after hee ſtately ſtalked thorow the chiefe Streets, cheapning Orient *Iewels*,

els, choise pictures, new-fashion'd plate, rich hangings, and the dearest imbroideries, departed home with the buying only of a woodden dish: or of a third, who going to their shops that sell costly apparrell, calls confidently to see a suit of an hundred pounds, and when they were a-

greed of the price, quarrels with his boy for following him without his purſe.

Nor is this verified onely in ſuch Peripateticall madcaps, but in contemplating Philoſophers, in conquering Commanders: Did not *Diogenes*, ſeeing a company of unskilful Archers ſhooting (that he

he might ſave himſelfe from the Arrowes) runne and ſtand at the marke, that in his knowledge being, and in ſucceſſe proving, though not ſo to ſtanders by at firſt ſeeming, the onely place of ſafety. Did not *Beſſus* a Captaine, who thought forfeare with his company to have fled;

miſtaking his way, runne headlong with them upon his enemies, & ſo gave them a famous overthrow, his ſide by that means getting the day: If *errours in wars* bee the way to *get Conqueſts*, and *ſhooting-markes* be places for men to ſtand at for *ſafety*, the former proved in the happy ſucceſſe of a Com-

Commander, the latter ratified in the wiſe choyſe of a Phyloſopher, & ſuch a one as *Alexander* vouchſafed to ſay; *If I were not* Alexander, *I would bee* Diogenes: doubtleſſe then the World is in credit ingaged to recant many of its credulous cuſtomes; (*cuſtome without verity being but an old hereſie*) that

that so men being disburthened of those *Great errours* wherewith their opinions have beene *loaded so long*, they may prove more capable of the entertainmēt of truth and her propositions, of which one of the most refinedst is this now treated of, *little better then Great*: which now for any to deny as

as impossible, could be reputed no lesse then *presumptuous* obstinacy, since so really hath been demonstrated, *All things are not as they seeme*, by various Arguments, fetched from the speeches, opinions, and actions of the better sort of men.

And not only some particular persons in their

their ſpeeches, opinions, and actions, but whole profeſſions, nay flouriſhing Nations by their apparant cuſtomes demonſtrate this aſſertion: Firſt, for Profeſſions; who ſeeme more devout then Clergy-men? or who ſeeme to take more delight in Law then Lawyers? or in medicines then Phyſitians?

ſitians? and yet (according to the ſaying of a learned Arch-biſhop of *Florence*) Lawyers goe not to Law, Phyſitians take no phyſick, and ſome Divines are ſcarce good Chriſtians. Secondly for Nations, it is the faſhion of the women of *Muſcovy*, to love that Husband beſt which beateth them moſt,

moſt, and to thinke themſelves never loved or regarded, unleſſe they be two or three times a day wel favouredly ſwadled. In *Tartaria* a man ſees not her he intends to wed, till they be married, but hearing a good report of the young woman, ſollicits her father for her; If he be willing they meet

meete at the Chancell of the Church in which there is a partition, through a hole whereof hee puts his hand, and taketh his wife by hers; then her mother with a sharpe instrument all to bee pricketh his hand, if he let her goe they deeme it a refusall, but if hee hold her fast and wring her by

by the hand till shee squeake, then is he accounted a most loving husband, and her friends reioyce for her happy match.

In generall to conclude, have you not heard of men that stumble at strawes, and leap over blocks: Of *Democritus* a Phylosopher, who having put his eyes out, that he

hee might the better contemplate, yet saw more then all *Greece*: and in that *Greece* that there was never lesse wisedome then in the time of the seven Wise men, of *Brutus* when hee seemed maddest was the wisest of the *Tarquines*; and of one *Supputius* who to converse but with one Wise man, tra-

travelled all over *Europe*, which men thought so full of them, and yet returned without his errand, and could find none. *Omne meum, & nihil meum*, that saying of *Macrobius* is not so knowne as true. Is it not true, that when Princes (prompted by Heaven) confer dignity on excelling men, though

though the *Greater sort* thinke the Honor onely doth accrue to the receivers, yet the wiſer few in their hearts confeſſe, and then in their tongues to the world expreſſe it chiefly to bee in the givers. A man may ſee much, and yet perceive little; a ſtrange poſition, and yet verified of a weake Traveller.

veller. A man may be ſeene abroad, and yet walke inviſible; an unuſuall ſpeech, and yet verified of an able reſerved man. One may have bad policy in him, & yet be a good man; a ſuſpected ſentence, and yet verified of a faithful profound Statiſt, (that hath by Art his Engines to fore-ſee forraigne miſ-

chiefes,

chiefes, and prevent them, to the advantage of his Masters honour, not onely dexterity, when they are fallen, to shift them, to his Masters content) for bad policy may bee in the knowledge of good men, but in the practice of wicked. Some man payes not so much for any thing, as

as for that which is given him; an unlikely, yet a certaine truth: for it is knowne of the generous, who by taking a courtesie, parts with that hee accounts most deare, his liberty: I could bee yet infinite in instances, (*most Honour'd Sir*) but that I study *brevity*, that I may like you in all things: I

presume any cleare iudgement may have satisfaction by these, so as not any way to offer to deny, since so many things are not as they seeme (especially adding to consideration things more unlikely are true, as for a creature to eate iron, as the *Estridge*; or to live in fire, as the *Salamander*)

but that it is in it selfe possible, *little* may be, and upon reasons alleadged probable, *little* is better then *Great*.

When the *Lapidaries* digge in the earth, what is al their pains for, but to finde *parvum in Magno*, a *little* of gold in a *Great* deale of Ground: and if *Great* were so excellēt as men doe fancie it, yet

yet you may finde *Magnum in parvo* that *Great* excellency in sundry *little* things. We know there are foure parts of the World, and among them *Europe* the *least*; yet in fertility of grounds, variety of people and kingdomes, and in the flourishing wits of most learned men, it surpasses the *Grea-*

teſt, nay them all: In *Europe* how little was *Rome*, yet ſhee hath viſited *Europe*, *Aſia*, and *Africke* with wars and victories, and to the whole world given Lawes & command. Among beaſts what more valiant then the Lyon? who compared with a Bull, Horſe or Elephant is but *little*; or

if

if it be obiected, a Lyon is somewhat *Great*, it must be confessed a Cocke is wondrous *little*, at whose crowing the Lyon for all his *Great* valour will tremble. *Quid solertius prudentia apum? parvæ sunt. Quid laboriosius diligentia formicarum? parvæ sunt. Quid subtilius ingenio araneārum? parvæ sunt.* (as

the Orator aptly. Among the chirping Quiriſters of the Aire, thoſewhich ſing ſweeteſt or flie ſwifteſt, are of birds the *leaſt*. What excellent ſoule-raviſhing notes heare we from a *little* Nightingall?

And as on things *little*, Nature hath beſtowed a kind of excellency, for which they be-

become ſo admired: ſo with that excellency, potency, leaſt they ſhould be deſpiſed, and utility that they might be deſired of all. The potency of *little* appeares, in that life it ſelfe dependeth but on a *ſmall* thread, and the *leaſt* gnat in the aire can choake one, as it did a Pope of *Rome*;

a *little* haire in Milke ſtrangle one, as it did a Councellor in *Rome*; a *little* ſtone of a Raiſin ſtop ones breath, as it did the Poeticall pipe of *Anacreon*: and well knowne it is by men experienced in Hiſtories, how *Themiſtocles little army* overcame *Xerxes Great Hoaſt*. And can any thing bee more com-

cō modious for Schollers and Travellers, then *little maps* in which are perfectly delineated the *Greateſt Kingdomes*? But why call we any kingdome *Great*, when as all things in the World, as it ſelfe, are very *little*? *Alcibiades* braggeth of his lands, *Socrates* reacheth him a Mappe, bids him

demonstrate where they lye; alas hee could not finde them, nor scarce discerne *Athens* it selfe, it was so *small* a poynt in respect of the World, & the World is but as a point in respect of Heaven, & Heaven being finite, is but as a *little* point compared to its maker, which is infinite. The Sunne how

Big

Bigge in compaſſe ſoever it bee in it ſelfe, it is the pleaſure of Heaven to ſhew it to us according to the *ſmalneſſe* of a peck: and thoſe cœleſtiall Glowormes the *Starres*, we ſee but *as little pibbles*. What ſo vexes the Sea, and makes it roare, but its *Greatneſſe*? how angry and furious grows it, even to

to the losse of many mens lives, when the Winde presumes to puffe it into *Bigge-swelling* waves; whereas let it have but its owne liberty in a vent, how swiftly runs it, as eager of *lessening* it selfe, and though imprisoned, yet through naturall pollicy it secretly undermines by degrees

grees those bankes which violently keep it in its full *Greatneſſe*, as endeavouring ever to bee *little*. What though Rivers ſo commodious to commonwealths be very *Great*, yet the Spring-head from whence they flow are but *little*. *Flumina Magna vides parvis de fontibus orta*, Ovid. The Cloude-

weepe

weepe not downe their gratefull teares in *Great* Floods, but by *droppes*. *Great* and *High* Mountaines, natures Bulwarkes, cast up (as the *Spaniard* saies) at God Almighties owne charges; what are they but heaps of rubbish, and offals left of the creation of the World, as so many warts or pim-

pimples, disfiguring the smooth face of the earth? the difficulty of their ascent, the horridnesse of their crags, the wildnesse of their inhabitants (beasts or people) the chilnesse of their frosty toppes; with the inhospitable barrennesse of their rugged sides leave often an imputation of poverty and barba-

rousnesse

nes to that Coūtry that hath moſt of them: Whereas the *low* vallies are moſt pleaſant, moſt fruitfull, moſt hoſpitable, enriching the inhabitants, refreſhed with wholeſome ſprings, beautified with curious ſtructures; among which likewiſe the *Cedar-built Pallace* is oft ſtrucke with thunder, when

when the ſhrubby cottage is ſecure.

Would a man live happily and well? let him ever be getting a *little*, for *Horace* ſaith: *Vivitur parvo bene*. Is he not yet content, but would live better? let him ſtill continue his endeavours of getting, though never ſo *little*, for *Claudian* ſaith: *Vivitur exiguo melius*:

Nay,

Nay, *little* is so lovely, that wee should not onely endeavour for it, as a thing necessary (for is it not most necessary every one should have a *little*?) but reioyce in it as a thing pleasant; and *Great* is so cumbersome, that we should not onely not desire it, but flie from it, and both these prooved

out

out of *Catullus*. *Quod nimium est fugito, parvo gaudere memento.*

But you perhaps (*Sir*) may demand, is a *little wit* better then a *Great Wit?* or a *little estate*, better then a *Great Estate?* or *little honesty*, better then *Great Honesty?* or *little knowledge*, better then *Great Knowledge?* I will not presume, be-

being of the weaker Sexe (*admired Sir*) herein to decide any thing; onely bee your selfe the iudge: The Philosopher saith, There is *no Great Wit without a mixture of madnesse*; then probably (by the rule of contraries) *no little wit without a mixture of prudence*; now iudge you which is better,

to

to bee with a *Great Wit* madde, or with a *little wit* wife? As for Eſtates, the practice of the World (contrary to their opinions) in effect maintaines the affirmative; for every man poſſeſſing a *Great Eſtate* accounts money but as durt, but when once by any caſualtie it becões *little*, then

then he makes much of it; Yet howsoever, grant a *Great Estate* were better, yet all know it is commonly gained but by degrees, that is, by *little and little*. A Lord who hath *Great Revenues*, is oft found melancholy, sighing; when his hired Groome (who has *little* or nothing) is blithe, whistling. As for

for honesty, whereso-
ever it is found, it is
(I confesse) very ex-
cellent; yet more ex-
cellent (likely) where
it causeth, besides
love, admiration; then
where it barely moves
affection: We love it
in good men, we both
love and wonder to
discover it in knaves;
now is not good
mens honesty very
Great,

Great? and finde wee not it in knaves *very little?* Lastly, how *little* knowledge is better then *Great*, may bee thus demonstrated, *the Greatest Clerkes are not the wisest men.*

Little childrē (as most innocent) best for imitation; *little* women (as most nimble-spirited) best for generation; *little* men (as most

moſt witty) beſt for negotiation. Aske every Schoole-boy, and he can tell you, *parvi penditur honeſtas*, honeſty it ſelfe is but of *little* account: Aske the tradeſman, and he will tell you, that a *ſhort* terme is better then a *Long* Vacation: Aske the Scholler, and hee will tell you, nothing is better then *Wiſedome*,

and then aske any Courtier, whether *little* be not better then nothing.

Goe on, goe on therefore, (*diminutive Sir*) with the guide of Honour, and ſervice of Fortune, your *loveli-neſſe* being ſuch, as no man can diſdaine to ſerve you, your *little-neſſe* ſuch, as no man needes to feare you, the

firſt

first having put you without hatred, the latter below envy: Your *little low person*, (me thinkes) is *natures humble pulpit*, out of which shee reads graces diviner lectures to *high-aspiring* Mortals: and whereas some in the world (wedded to errour) may fondly imagine your residence at Court, to bee rather

for wonder and merriment, then for any use or service; you may require from them no lesse satisfaction then a publique recantation: For as it hath beene the custome of famous Princes to use (at chiefe times) some ceremony which represented some hidden Morall: as at the Court of *Bel-gian David*,

vid 5. or *Prester John*, the powerfullest Potentate in all *Africke*, the first Dish served in at their Festivalls is a *Deaths-head*; and it hath beene in use, that the Coronation of Kings was celebrated at the Sepulcher of their Fathers; and the Pope at his Inauguration hath 4. Marble stones presented unto

out of which he chooseth his toombe-stone: So (at all times) the residence of *dwarfes* in Courts hath a two-fold Representment, *Theologicall*, and *Politicall*, the first to the *Soveraigne*, the second to the *Subiect*: For the first, as *Philip* King of *Macedon* betimes every morning had a *little boy* came unto him, and cryed

cryed, *Philippe, memento te esse mortalem*, O *Philip, remember how thou art mortall*: So *little dwarfes* (boyes in proportion, though perchance men in discretion) being about a Monarch, though silent, yet their very persons (being with Princes of the same naturall extraction) are as a voice crying, *Rex*,

memento te eſſe minimum: *O King remember how thou art little*, borne like others *little*, to teach thee to Heaven humility, to Earth, humanity: For the ſecond, the civill regard in relation to the ſubiect: the reſidence of *dwarfes* about Monarchs hath beene by thoſe who are grounded Politicians

cians accounted *emblematically* necessary, to denote those who desire to approach neere Princes ought not to bee ambitious of any *Greatnesse* in themselves, but to acknowledge all their Court-lustre is but a beame of the Royall Sunne their Master, which when, and to whom, he please hee

can ſend forth or with-draw.

Minde not, minde not therefore (*moſt perfect abridgement of Nature*) the *Great* neglect which the ignorant vulgar caſt upon *littleneſſe*, conſidering it hath made you an attendant of Princes, & is in it ſelfe ſo full of worth, that for *it onely* you were thus prefer-

red

red. And though it seemes a meere riddle to say, *You are alwaies at Court, and yet are very little there*; yet your person makes it so famous a one, that were *Homer* alive, and had his eyes againe, again he would by this loose them, or else weepe them out, that he lost them before by that lowsy one of Fi-

sher-men

ſhermen (*Quod capimus perdimus, Quod non capimus tenemus : What wee take wee looſe, what wee take not wee keepe*) and miſſed the happy ænigma of your *admired corpuſculum*. And ſince *little* is prooved better then *Great*, *little* Schoole-boyes (I doubt not) will wiſely relinquiſh their old *theame-exordium* :

Vt

Vt olim Alexander ille Magnus Macedonum Rex: and learning out by enquiry ſome of your ſplendid deeds, will learnedly front their exerciſes thus, *Ut nuper Galfredus ille parvus Britanniæ pumilio.* Certainely if there be any thing in the World worth the relying on, it is *very little*; no *Great* or *Long* hap-

happineſſe here to bee expected, but very *little* and *ſhort*. When one's undone by fire or ſhipwrack, or goods taken by Pyrats, what ſets him up but the *Kings* **briefe*? and alas, how would many a poore Knight live, if he had not a *little* to keepe him? Conſider *little* morally, and vertue is in the meane; conſi-

* *Breve.*

conſider *little* theologically, and the whole Church is but a *little* flocke; conſider *little* civilly, and who dare deny, (I aſſume ſpirit from truth) but that the *little Prince* is a better man then the Kings *Greateſt Subiect*? Nay, the King himſelfe, who is Gods Epilogue, and mans Prologue, take him

in

in the better consideration, with *God*, he is *minor*; take him in the other, with *man*, he is *Maior*; for so *Tertullian*, *Imperator est Maior omnibus, solo Deo minor*: *A King is Greater then all others, lesse onely then God.* And I will for ever heartily pray Heaven blesse our *Queene*, because she hath made the Kingdome happy

by bringing his Maiesty so many *little ones*.

In *short*, who desireth not in debt to be as *little* as may bee? and what a rare temper is it in men of desart not to bee ambitious of *Greatnes*? & even in the *Highest* matters which men attempt, how commonly the most doe come *short*, and in their *Greatest* busi-

nesse

neſſe effect but *little*. And therefore as it was ſaid of *Scipio* that he was *nunquam minus ſolus, quam cum ſolus*, *never leſſe alone, then when alone*: ſo it may be ſaid of you (*excellent abſtract of Greatneſſe*) that you are *nunquam minus parvus, quam cum parvus, never leſſe little, then when little*. I hope you will pardon me, if

if in my ſtile I have uſed a *little boldneſſe*, and familiarity, you knowing it to bee ſo *commendable*, and that it is *Nimia Familiaritas*, *Great Boldnes* onely which *breedeth cõtempt*; eſpecially ſince you are no ſtranger, but of my owne Countrie, an *Engliſhman*, though ſome (iudging by your *ſtature*

ture) have taken you to bee a *Low-country-man*. Many merry New-yeares are wished unto you, by

The sworne servant of your Honours perfections,

PARVULA.

Postscript.

If the Great Length *of my Letter hath molested your more serious Affaires, you may thence gather the convenience of* little; *and yet that it might not displease, I appointed it (by my servant* Microphilus) *to be written in* your owne hand.

FINIS.